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travels *in forma pauperis* he can avail himself, more than one who takes his own tents and servants, of the protection which Arab usage enjoins a Bedouin to extend to one who has touched as suppliant any part of his tent or belongings or eaten of his food. Strictly the efficacy of the last safeguard expires on the third day, when all that was eaten on the first is supposed to have passed out of the body. It is often worth while to appeal from the men to the women, whose instincts of hospitality, independence, and freedom of action are pleasing features of Bedouin life.

It is worth while to remember that no Bedouin society is wholly self-supporting. Even if it can supply itself with sheer food from its own dira, or some purely Arabian oasis—which it rarely can—it is dependent on the outer world for other necessaries, as well as for any sort of simple luxury. Clothing materials, coffee, tobacco, and, to a great extent, arms and munitions can only reach it from ports, or from the settled districts on the fringes of Arabia. Those, therefore, who control such ports or districts can always exercise an influence upon the desert men, however inaccessible, command their behaviour in the long run and punish their hostility.

From a military point of view Bedouins make very valueless auxiliaries of trained troops, except as scouts and raiders, or, if long, hot, and waterless stages have to be covered, as messengers.

Settled Folk.

The principal settlements will be dealt with in the special chapters on localities (see Chaps. IV ff.), followed by detailed descriptions of the tribes themselves (see Chaps. XIII ff.)

The ubiquity of nomad in Arabia explains and partly excuses common ignorance about the real extent and importance of its urban and village societies. To say that all the Arabs of the peninsula are Bedouins, or that its society is either nomadic or semi-nomadic, is far from the truth. Not only do the fertile coastal districts in the south-east and south-west of the peninsula contain numerous urban and village communities, rooted to the soil and engaged in agriculture and trade, while the goals of the Pilgrimage, Mecca and Medina, with the port of Jiddah, are considerable towns; but, as has already been pointed out, the three groups of oases in the centre support urban settlements, several of which have over 5,000 inhabitants apiece, besides many agricultural villages, large and small.

It is, however, true that all settled communities in Arabia are affected, in various degrees, by the nomad society, which is never far from them, and often surrounds them. There is much intermarriage between the settled and the unsettled folk: chiefs and